150. Malayala Brahmins, their educational and other needs.

MR. CHENNAN DAMODARAN NAMPUTIRIPAD (*Member, Jenmies Kottayam Division*) said that by Jenmies, he meant the Malayala Brahmins. They were the original owners of the whole of Kerala. They got their right from Parasurama, the traditional founder of Kerala. For long they were the rulers of Kerala. But their present condition was very poor. Both in education and in religion they were in a decadent condition.

The education of a Malayala Brahmin was partly religious and partly secular. In regard to secular education Government had recently done much to develop it, by opening special schools, instituting scholarships etc. But all this was done at the expense of religious education. In ancient days, Government paid greater attention to religious education. They made several endowments and established several *Matoms* for the religious education of Malayala Brahmins. The Brahmaswam Matam at Keralapuram, Kottayam, was one such institution. It was established by His Highness Karthika Thirunal Rama Varma Maha Raja. That Matom was recently abolished by Government and its rich endowments were all utilised for the special school for Malayala Brahmins. By the abolition of the Matom Malayala Brahmins were deprived of one of their important educational institutions. The member urged for the restoration of the Matom and for the opening of four or five more similar institutions for the imparting of Sastraic education. The Vedas, Vedangas, Thantrasastras, and Puranas should be taught in these institutions.

So far as Hindu temples and Devaswams were concerned, the member urged for the maintenance of the ancient usages and practices of these institutions. In conclusion, he requested that cow-slaughter should be strictly prohibited, and that institutions for cow-protection should be established all over the State.

DEWĀN'S REPLY: Mr. Chennan Damodaran Namputiri, if you will give your representation to me, I will have the printed copy carefully gone into and separate replies sent to you on the various points calling for a reply.

151. Needs of the Jenmies of Travancore.

MR. TRIVIKRAMARU VASUDEVARU (*Member, Jenmies, Trivandrum Division, Group I*) said that the Jenmies were suffering very much under the Jenmi and Kudiyan Regulation, V of 1071. The Regulation stood badly in need of amendment. But any amendments might be made only after ascertaining the wishes of the Jenmies. At any rate the amendments should not be worse than the original.

Secondly, the member spoke about the franchise of the Jenmies for the Legislative Council. For ordinary voters the franchise depended upon the amount of the tax paid. But Jenmies had often not to pay any tax, because their properties were in the hands of the tenants. In their case, the amount of the annual income was hence made the basis of the right to vote. Every Jenmi who had an annual income of not less than Rs. 2,000 was given a vote. But there was no sure means of ascertaining a person's income. It depended almost always on the discretion of the Proverthicar. That was not a desirable position. Owing to the vagaries of the Proverthicars, many people had to suffer. The member therefore urged that as in the case of others the amount of tax paid might be made the qualification for franchise in the case of the Jenmies also.

As regards the Namputiri Bill, the member said that he did not support it himself. But some kind of legislation was absolutely necessary for the Malayala Brahmins. The history of any Malayala Brahmin family for the last fifty years would amply demonstrate how the community had been decaying during these years. Their law of inheritance and succession should be made definite. The arbitrary powers of senior members of families should be curtailed. Junior members should be given at least the right of maintenance from the family. As regards marriage, all members should be allowed to marry inside the caste. These changes were called for and should be made in the interests of the community.

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